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ॐ

॥ श्रीरस्तु ॥

"प्रतिष्ठा, सूकरी विष्ठा ; गौरवं रौरवं तथा।
अभिमानं-सुरापानं तस्मादेतत् त्रयं त्यजेत् ॥"

AUM

PRELUDE

My Dear Mr. Balubhai Iswardas Ichcharam. (Topiwala's House, Girgaon, Bombay).

Preamble

There is many a shastraic authority stating, and ancient custom corroborating, the fact that there is no greater sin than self-boast (or imposture) i e., trying to appear in colours other than the true and original. The above verse also confirms the same truth. It declares that the idea of or attempts at getting name, fame, honour and praise, in this world, is something like the excreta of a pig; keenly desiring high wordly prestige and status paves the way to "Rowrava," the darkest of hells, to any person who does so; selfishness or thinking that the world and the worldly things alone are true and permanent, is like drinking the most powerful and heinous intoxicant, such as 'wine'. These three must,

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therefore, be deliberately avoided by those who aspire for higher states of existence here and here-after.

My humility before reputed giants and geniuses in Science and Literature

2. So you can very well realise, my Dear Sir, what a peculiar and trying task it is for me to write out my life-sketch (my auto-biography) myself. I am a disciple to all the pious and great souls of this world. I am the first among those who are the most ignorant. I am a wanderer, just like a street-dog., So, what am I before Doctor Jagadish Chandra Bose who has acquired world-wide repute for himself. I am of sincere opinion that there is as much difference between the Doctor and myself, as between an elephant and a mosquito. Notwithstanding this disparity, the nobility of the generous act of the Doctor in taking the trouble to go all the way to my residence, while I was in your house at Bombay and talking to me so very simply and open-heartedly and, after the learned conversation, desiring me to furnish him with my life-sketch, cannot be estimated adequately. Well, the very same generous heart which desires to have my auto-biography is giving out the following few pages in response, shall I say, to his request; but

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I have no personality or self or hand in doing so. Now, I request you kindly to arrange to see that this duly reaches his hands where-ever he may now be.

My Dear Sri Dr. J. C. Bose,

My birth place and date

3. I am told I was born in the year Akshaya of the Hindu Cycle, corresponding to 1866 A.D. My Birth-place was a village called Thogare-Agraharam, in Hosur Taluk, Salem District, (now Dharmapuri District). It is situated on the left bank of a rivulet, known as Sanat Kumara Nadi, a tributary of the South Pennar. It was a Jahagir-Village granted to the Pious Brahmins of that place by H. H. Nanjaraja Wadiyar Bahadur, one of the distinguished Rulers (Maharajas) of the Royal Family of Mysore. It now forms part of the British Indian Territory, belonging to the Salem District of the Madras Presidency.

My parentage, etc.

4. My father's name was Krishna Sastry and that of my mother was Lakshmamma. My father was conversant with Two Vedas and Three Shashtras. There were at least Forty to Fifty students studying always under him in his house. He was a pious man, spending all his time in trying to realise the truth

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of the Upanishads. He was a Dharyagni, besides; His wife, Lakshmamma bore to him four sons, including myself, and two daughters. I was the eldest. My name is, of course, Subbaraya Sastry. The second was Rama Sastry; the third was Seetharama Sastry and the fourth was Sampangirama Sastry. My eldest sister was Lakshmamma and the younger was Sitamma.

My boyhood

5. My father performed my Upanayana or the Sacred Thread Investiture Ceremony in my, fifth year. During my eighth year, one Rama Sastry of Anekal Town, who was my father's Class-mate, compelled my father to marry me to his daughter, Nanjamma, who was then five years old. Accordingly, the marriage was celebrated in the traditional manner.

Poverty and beggary

6. (a) In course of time, my father got into heavy debts on account of performing daily and periodical rites and rituals, (such as, Agnihotra) and the feeding and clothing of the ever-increasing number of pupils day by day and entertaining the guests—Athithis and Abhyagatas. As the debts increased, he could not bear the demands and continue,

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as before, his house-hold duties any longer. He was, therefore, obliged to dispose of all his property to discharge the debts. Having done so, he became a pauper, literally.

(b) Then began a new chapter in the life of my father as a mendicant. Consequently, changes and adjustments had to be made in the daily routine of his family-life. He had actually to beg to maintain himself and his family. In that small village, however, beggary was not very fruitful and encouraging, as he could not eke out his livelihood adequately by these means. Looking for a larger town, he went to Channapatna, in the Bangalore District of Mysore State. He continued his beggary there and somehow maintained his family.

Death of both the parents

7. (a) At Channapatna, he led this sort of new life for about Five years. On the Third day of the month Jyeshta (Lunar Calendar) of the year Pramathi, my mother left this world. The same year, on the eighth day of Makha, my father also followed my mother peacefully. Thus ended the life of a Pious Brahmin house-holder.

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Aftermath

(b) At the time of my parents' death, I was thirteen years old. My first younger brother, Rama Sastry was ten years; the second brother, Sitharama Sastry was seven years and the third, Sampangirama Sastry was two years old. Being the head of the family the burden of maintaining the same as a whole, fell upon my shoulders, practically – the duties of a father, as well as, of a mother. I inherited the profession of beggary alone from my revered father and followed it willingly or unavoidably. Day after day, I had to go from door to door a-begging, bringing home whatever alms, rice or so, I got, cook them and feed the brothers and sisters with difficulty. We had no house of our own or even a rented one, at Channapatna. So, we had to live in a wayside Choultry built by some philanthropists. Having no food to eat, even one meal a day, and no clothes to wear and finding no means to improve matters, at last, I resolved to go in for help from door to door among my relations.

Chill penury

7. (c) Being thus compelled by circumstances, I travelled to Anekal Town on foot, with all my brothers and sisters. In the first instance, I went to my father-in-law's house and narrating our sad plight

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requested them to keep us in their house for some time. In reply, they told me that they could allow me alone in their home, provided I made some other arrangement for my brothers and sisters to live somewhere else. On my refusal to this condition, they spoke harsh words and turned us all out.

Ill-treatment of the wide world

8. (a) Having been highly disappointed and ill-treated by my relations at Anekal and not knowing what to do next, we went on wandering from village to village, with a view to reach the Town of Hosur, where I had heard that some of our kith and kin lived. Here again, I am sorry to narrate, the treatment we received from the relatives was in no way better than what we experienced at Anekal. My last hope then was at the Town of Denkanikota, which we reached in a couple of days, and as our misfortune would have it, none of our people sympathised with us, nor helped us in any way, even there.

Trials, troubles and turmoils

(b) The trial of seeking help and assistance from my relations or friends was now at an end. Feeling desperate and dejected, I was compelled to rely on self-help. Finding no other go, I embraced

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once again the honourable profession of alms, my paternal inheritance, and maintained the family myself. We stopped in the same town for some time. My earning was not at all sufficient for all of us ever to live and keep the body and soul together! Still, I used to prepare gruel out of the rice or other cereals I got in my roamings and be content with it. This kind of life continued for about a fortnight there

From the frying pan into the fire

9. At that time, small-pox and cholera broke out and were raging virulently in that town and surrounding places. People died of them, by hundreds every day. Unfortunately, we too, had our due share of the epidemics. For, on a certain day, all of us in the family (without a single exception) caught fever simultaneously. In due course, symptoms of Small-pox were visible. It was a very sorrowful condition to undergo for all of us, not only because we had fallen into the jaws of two deadly epidemics, but also, even as patients, we had to earn and, cooking our own food, find our own shelter. Thus, I had to go through my daily routine of beggings, cookings and feeding the youngsters. Left as Orphans at a tender age, deserted and driven away by relations and friends, attacked by fatal diseases and compelled even in that condition to beg for food

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and shelter, no wonder we thought that there was no world for our part or at least, as I thought it was an inhospitable, horrible, and brutish if not a hellish one even as it seemed to any, in our dire plight.

Troubles multiply. Death grasping at this stage:

10. (a) In a few days, the condition of my brother, Sampangirama Sastry and my sister, Sitamma, got worse and it seemed that they were nearing their end. One fine day, my sister breathed her last Then came the ordeal of cremation: No-body could be found to assist or help us even to carry the dead-body to the cremation-ground, since most of the people had evacuated the town, fearing the spread of the epidemics. The few people who happened to remain in the town, never took the trouble of enquiring about our condition or whereabouts. So, I had to remove the silver anklets that the girl was wearing on her legs and give them to the fuel-seller to buy the required fuel. Then I, who was suffering from small-pox, with the help of my second brother, carried the dead-body to the cremation ground and cremated it duly enough. It was late in the evening when we returned home. Being much fatigued, we wished to take rest and wanted to sleep. But what about Hunger! and Thirst! I prepared some gruel and we had an

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unwilling but unavoidable sip of it. Then we stretched our bodies on the bare ground on the pavement of an evacuated house for the heavenly boon of a nap, after an unpleasant and tiresome work all the day.

Stroke after stroke of fate.

10 (b) Hardly had we closed our eyes, when we heard the groanings of my third brother, Sampangi Rama Sastry, who was two years old then. By the time we got up to examine his condition, he too had breathed his last. Throughout that night, we kept on watching the dead-body. Next morning, we carried it to the crematorium and perforce buried it in a pit which we ourselves had to dig. Coming back, we found that the provisions at home had been exhausted the previous day; and being otherwise engaged, I could not go a-begging that day. So, we had not even a sip of gruel, but had to fast that day. The pang wrought by physical exhaustion and sleeplessness, a pinching hunger and a heart-rending-sorrow, mixed with a fear of the future, we three fell down as if in a faint. It was a demonstration of the fact that 'misfortune never comes singly but in legion' and 'that they fall on us when we are least aware or quite unprepared.'

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10 (c) In a couple of minutes, my brother Rama Sastry regained his consciousness and got up. Seeing the other two (myself and my other brother) lying as if almost dead, he thought we also had died. He was therefore, horrified and so determined to fall into a tank. With this resolution, while he was running along the street, an old woman of Seventy years named Kaveramma, who was carrying clothes to the tank for washing, saw him and stopping him enquired why and where-to he was running so recklessly. In reply he said: 'Mother, my sister died on the day before; my younger brother expired yesterday; and today, both my elder and younger brothers lie dead.' How can I hope to live in this unhappy world? I have determined to fall into a tank and put an end to this miserable life." Then he began to weep bitterly and loudly.

'A ray of hope' or, 'hope sustains the heart and it was really the hand of God.'

11. On hearing the sad tale, the old woman was moved to tears and pitying the condition of the boy, asked him in a gentle tone to take her to the place where we lay. Of course, we were lying apparently dead. On a carefal observation, she found that our respiration had not stopped; and so,

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she decided that we were not dead. She comforted the boy by telling him that fact. Immediately she ran to her house, brought some butter-milk and fried ragi-flour, mixing them together into a semi-liquid potation, she gave us all a drink of it and went on nursing us, as if she was a real mother. The effect of the elixir-like liquid was so efficacious and the nursing hand of the angelic lady so enlivening that in a short time, we regained our consciousness and got up much refreshed. She, then, took us all to her house and kept us there treating us all, as if we were her own children. After a fortnight's convalescence, we were completely cured of the deadly disease and almost regained our normal health.

Short lived relief and severe stroke of destiny once more:

12. It was scarcely a week after our recovery from the fatal disease, when, sorry to say that the old lady Kaveramma, our benefactor, our Saviour, our God-mother, our only hope in this sad world, that single-soul who cared for us and without whose timely assistance, God only knows what would have happened to us, suddenly fell ill and died leaving this world for a celestial one, peacefully, but rendering us all destitutes, once again. Thereupon, some

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people came there tracing their relationship with her and performed her funeral rites. These so-called relations of that holy and benevolent lady, who never cared for herself in any way when alive but took the trouble of enquiring her whereabouts tracing their relationship with her, only after her death, did so instantly perhaps with the sole idea of knocking off her property, if any, left. Accordingly they took possession of whatever they found in her house. They expected something more from her and since we happened to stay in that house at that time, they suspected that we could have made away with any such moveable property as gold and silver jewels, utensils and so on. So they asked us with a commanding and scolding tone to hand over such valuables, as they affirmed we might have stolen, When we expressed our innocence, and as they themselves found nothing with us, they thought that we were hiding the truth and so they belaboured us so severely that our bodies were filled with bruises and wounds all over. At last, they drove us away from that house. Being devoid of the little help (a great help at that time, indeed) that we had got and being despondent, once again, we began our rambling from place to place in search of a livelihood.

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My dire physical condition.

13. Some months passed in this way when I was attacked of itches of an infectious or contagious nature. At first, it was not of a very serious nature; but as time passed, it grew more and more severe. Big pimples and boils appeared throughout the body forming abscesses and itching wounds. The skin split up and fissures had formed. Having absolutely no treatment the wounds got rotten and pus collected and oozed out constantly emitting an obnoxious smell. In a few days, even germs appeared in the wounds and the body presented a horrible sight. A look at the body and the un-bearable foul smell of the wounds were detestable even to myself; and more so to my brothers; how much more so should they be to outsiders Naturally every body abhorred my presence and cared not even to have a distant look at me.

Patience and sacrifice; how long could they last!

14. In that state of ill-health, it was physically impossible for me to go a-begging; further I was, not allowed into any village nor anybody offered me anything. The honourable duty of begging, therefored fell on the shoulders of my brothers and they under-took it whether willingly or not, as they were forced to. They used to make me lie on a bed of

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tender leaves under a tree outside the village and go into the village for begging every day. With the food thus got, they used to feed me first with their own hands as my limbs had been so disabled as not to let me eat or drink, satisfying themselves with what-ever remained. This sort of hack-neyed life lasted for many months; and throughout this period, I was bed-ridden and my brothers had to do everything for me! At last, my brothers got quite disgusted with me. No wonder! Is there not a limit for human suffering, sacrifice and patience?

My brothers' miserable plight.

15. At the end of about a year of this trying period of our lives, one day when my brothers had suffered physical, mental, financial and other troubles of an unusually severe type, they came to my bed-side and with a heavy heart and choked tone of voice said to me, "O! dear brother, it pains us most to see you lying in this sad plight. We curse ourselves much not to be able to give you any relief. We are doing our best; but all our efforts have been futile, so far. What else can we do for you next?" So saying, they broke out into tears and fell down fainted. On hearing this, I too was moved to tears but controlled myself, lest the youngsters should

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lose heart still more and might grow worse as regards their own health, seeing them faint at once.

My calm composure and advisory harangue.

16. When my brothers regained their consciousness, I asked them to sit near me; and then told them, in a faltering tone and in broken accents and sentences: "My dear brothers! our lamented parents left this world with ease and peace and confidence and contentment, leaving you under my care. Since then, you have been quite obedient and dutiful to me. I sincerely thank Providence which gave me brothers like you. Though young, you have been rendering greater service than what most aged and experienced people could not do. I do not expect anything more from you. You need not feel sorry or diffident whatsoever on that score. But, as an elder brother, what have I done to you? Practically nothing to my credit. At first I dreamt sweet dreams of doing much, but Providence seems to be dispersed otherwise. Any way, I am led to think that I have not fulfilled my duties and obligations devolved upon me towards you to the satisfaction of myself or of our parents in heaven. I also think that it is that sin of mine which is teasing me in the form of this nasty disease and I must suffer it, however intolerable it may be. My

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present condition of health has now reached a stage which leaves me no room for my recovery or survival. I am sinking in health inch by inch and my end is drawing near. It is only a question of time and you know it well too. I am grieved much to see you suffer untold miseries with me and for me. It is unnecessary now, because my death is sure and none can help it. I live or die with or without you, as Providence wills it. Note also that I will not fear either death or Hell; for, I have been experiencing them here and now. If you are free from me, I am sure, not only there will be an end of your troubles, but I shall have much mental relief Further, if I die when you are with me, just imagine how very troublesome it will be for you! No one will come to your help! Considering all these things, I sincerely advise you to go away from me, prosper somewhere and somehow, bringing credit thus to our famiiy. By leaving me *alone*, I dont feel that you have abandoned me once for all and you should not think so, too. Well, I have opened my heart and told you what is the best course for you and me to adopt, under these circumstances. Think well and do as you deem fit.

Sad separation.

17. (a) When I had spoken so much, my finer impulses were touched to the quick and torrents

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of tears rolled down my eyes uncontrollably. As a result, I felt much exhausted and lay speechless and motionless on the ground. Now, my brothers were at a dilemma as to what they should do then. They went on thinking about it seriously. At last, with a strong determination, they went a few yards ; but retraced their steps with anxiety and affection. I was, however, unable even to talk any longer; and so, I did not speak, though I wās tempted to interfere and say something. This parting scene lingered in my mind for several days.

(b) Some days after this; one day, when I woke up from my sleep or unconscious state, I did not find my brothers near me. I thought they might have gone out into the village for begging. They did not come to feed me, as usual. Evening and night came ; but they did not turn up. At last I concluded that they, too, had parted from me finally as per my own suggestion and their inevitable determination : A sigh of relief came from me, involuntarily.

(c) Many years after this, I gathered the following account of disappearance or departure of my brothers from me. Leaving me thus alone my brothers roamed from place to place, begging for food and clothing. In course of time, the two,

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too, somehow got themselves separated from each other. Of them, my first younger brother, Rama Sastry, reached the town of Hosur. There he spent a few days, wandering in the streets. Begging for cooked food, one day he entered into a house; and standing at the doorway, he cried out "Haraye -Namaha", an utterance indicative of begging. The owner of that house was one, Subba Bhatta by name, who was our family priest. On seeing the boy, he enquired of his where-abouts, who he was, who his parents were, why he had come there, and so on. In reply, he narrated his sad story, briefly, adding at the same time, that he was a very mean, selfish and sinful fellow, who had deserted not only a crippled and helpless elder brother but also an innocent and obedient younger brother and that he was wandering in the streets of that town for the last three days, like a donkey. When he had finished saying this, he could not control his affliction; and so, he burst into tears and fell down on the spot weeping.

A 'Ray of Hope', from a quarter least expected.

18. Sri Subba-Bhatta, who was carefully following what the boy had said, then exclaimed - "Alas!

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Are Krishna Sastry's sons reduced to this miserable condition?" Tears rolled down his cheeks also. He had, of course, recognised the boy. The householder then soothed him with kind words and raised him up with his own hands. Further, he asked him to stay in his house comfortably for some time. On the boy's consent, he took care of him and made suitable arrangements for his education, as well.

Firm devotees are never left adrift by God.

ಅರಕ್ಷಿತಂ ತಿಷ್ಠತಿ ದೈವರಕ್ಷಿತಮ್ । ಜೀವತ್ಯನಾಥೋऽಪಿ ವನೇ ವಿಸರ್ಜಿತಃ ॥

19. At that time Sri Subba Bhatta's mother's father, Sri Chennasandram Narayana Sastry (a venerably old man), who was all-knowing and who had attained the state of perfection in the realisation of the Supreme-Truth was a "Bhoomananda--Bharita" or Jeevan Mukta.

The sudden appearance of a Divine Messanger, to the greatest relief of all concerned.

He happened to live in the same house as one of the members of the family. This grand and holy personage also was very much pleased with the boy's behaviour, intelligence and obedience and pleasing manners and other noble qualities. One day, h saw my brother with a benevolent look and took

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him as a disciple of the spiritual order and prognosticated, as if saying a divine prediction :—"My dear boy! you need not be anxious about your brothers. Both of them are getting on well; and will meet you some day, ere long. Be sure of it and live happily." Being thus encouraged and caressed, he spent his time in a scrupulously punctual discharge of his duties to his Gurus and other elderly members of the family and in arduous studies.

The fine fate of my II brother who reached Sringeri, it being the Head Qrs. of Sri H. H. Narasimha Bharati Swamigal mutt.

20. Then my second brother, Seetharama Sastry, roaming about from place to place, got at last to Sri Sringeri, in course of time. There he, somehow, managed to get access to his Holiness the late Jagad Guru Sarva Bhowma Sri Sachidananda Sivabhinava Nrisimha Bharati Swamiji and being enquired by His Holiness, he narrated his heartrending story from the beginning. The Swamiji, feeling much pity for his misfortunes, gave him shelter for the present and hope for the future. Proper arrangements were made for his education. Under the benign and distinguished care of His Holiness he made a rapid progress of all-round studies. In this way, my two

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brothers got a sort of relief and support. Consequently they began forgetting the tortures and turmoils they had undergone, except perhaps an occasional recollection of their brother (that is, myself) whom they had deserted in a pitiable sad condition. Further, being led by Providence to coveted 'places they got all the facilities of becoming' the greatest scholars in the land of bye and bye.'

My own fate of increased illness and hopeless conditions.

21. Now let us turn towards my sick-bed. When my brothers parted from me as aforesaid, I had been made to lie on a bed of leaves under a tree by the roadside. Needless to say that I had to suffer much for want of food and drink. For, no body cared or dared to near me for fear of infection (or contamination) and none offered me anything. Even if any-body gave me some food or coins of money, they were of no use to me, since my hands had been so crippled, as they could not reach out and pick them up and make use of them. Troubled by pinching hunger and scorching thirst, I was forced to pick up tender leaves from the plants growing nearby, with my teeth, just like goats and sheep and drink water similarly. As the hunger and thirst could not be

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allayed by these means and as sores throughout the body gave me more and more pain, day by day, at last, I resolved to put an end to my miserable life.

1. *Unbearable sufferings; and as* ಈಶಾವಾಸ್ಯಂ ಇದಗ್ಂ ಸರ್ವಂ

2, *My resolve to die against God's will which overruled my resolve, and directed me othervise, I submitted to the inevitable. by God's grace. For,* ಜೀವತ್ಯನಾಥೊಽಪಿ ವನೇ ವಿಸರ್ಜಿತಃ :

22. But it was not an easy affair under those circumstances. Any-how, with such a determination, I spent day after day, proceeding onwards, stumbling falling and crawling. In a few days, I found myself to be in a forest near the village called "Avani" in the Kolar District of the Mysore State. I crawled to the summit of the mountain known as "Sata-Sringa-Parvata". There, I spent nine long years eating leaves and drinking water, like cattle. Many a time I tried to die by lying by the side of ant-hills, the abode of poisonous snakes, so that those venomous creatures might bite me. Sometimes, I thrust my hands into the cavities of those very ant-hills ; but, strange, indeed, that the fearful snakes never injured me, in any way, though they actually ran over me. Similarly, no wild animals, living in that forest harmed me in any way.

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Even in caves and forests I found, to my surprise, no wild animals nor reptiles ever harmed me in the least. For Example The tigress and its 2 cubs : –

यत्र यत्र दैवहतको गच्छति, तत्रैव यान्त्यापदः।। "Bhartrihari"

अपन्नानं परागतिः स हरिः :—

23. Roaming in this way through that thick forest, one day, I found a big cave and a deep pool of water in front of it. Thinking that it was a comfortable place for me to stay, at least, and in it for a time, I entered into it. As soon as I got in, I found two infant cubs of a tiger lying there. At first, the sight shocksd me most ; but, after some time, I felt glad at the idea that the mother-tigress would soon come and devour me, which I deemed quite a welcome measure. So, I lay down in the cave expecting the mother-tigress, at any moment. When it grew dark, a fierce one did actually come roaring and rushed to her cubs, leaping over me, who was lying across her path. Throughout the night, she stopped there suckling and fondling her cubs and making a kind of growling noise. But she never hurt me and it seemed that she never noticed me at all. Needless to say that I escaped similarly the attention of many a wild animal, or reptile, in contact of which I happened to come many a time in the course of my rambles.

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Agastyeswara mountain and a cave before me, with a rivulet rushing in that cave from that deep lake called Markandeya Kunda.

24. As time passed thus, my rambles took me to "*Agastyeswara Mountain*". I went to the lake or pond of water near "*Markandeya-Kunda.*" As I was very thirsty, I bent my head to drink the water like a cow, as usual. No sooner had my mouth touched the water, than my eyes got dimmed, my head reeled and-all my limbs began to perspire and tremble.

Taken along the flood I was carried away into a big bog inside wherein I was stuck up.

25. I tumbled down into the water of the pond unconsciously. Due to my fall, waves were formed in the water and I was thrown into a corner of the lake. The entrance of a certain cave I saw before me from that lake, whose water rushed [into the cave] for some distance. (Fortunately or unfortunately), I saw myself borne along that cave by the rushing stream and its rippling waves. Reaching the shore as it were I crawled along the cave with my eyes closed, in that total darkness. My body was quivering with fear and chill. My condition was something like, "falling into a blazing fire from the frying pan." The cave was filled with foul smell

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and poisonous gas. When my drenched body was exposed to it, inexpressible pain was caused throughout the body. Once more, I fell down in a swoon. One side of my body stuck up there in the mire. I could neither move nor get up nor even change my posture. I do not know how long I was lying there in that condition.

A sage of abnormal features from inside the cave emerged and rushed to the lake for ablutions but tumbled over me in the dark.

26. After a long time a wonderful elderly and gigantic personage was proceeding towards that *lake* through the cave (under-ground). His face was very broad. A bright light shone forth through it. The hair on his eye-brows had grown so long that they were hanging and resting on his chin. He had a broad chest and long limbs. The hairs on his hands and legs had grown so long that they had formed into knots or jatas or wreaths. The locks of hair on his head were hanging and flowing on the ground. His height was nothing less than one and a half times that of an average human being. Proceeding rapidly on his way, he tumbled against me lying across the path in the dark By this, the long nail of his toe shot deeply into my left leg. Severe pain was caused thereby in my wounded foot and so I cried

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aloud, opened my eyes and saw that strange figure standing near me. On seeing the mysterious personage, strange ideas flashed to my head: In my young age, I had heard that the servants of '*Yama*,' the God of Death, appear before all persons at the time of death. So I took him to be a messenger from Yama who had come to take me away into the in-fernal regions

My prayer to Him to do away with me as I thought he was the God of Death.

27. I was, therefore, glad at that prospect of death finally so soon thinking, that all my troubles would come to an end thereby. So, I prayed to him thus: "O Lord messenger of Death, I have suffered much. Do not allow me to suffer any longer. Lose no time in taking my life away. Pray grant me a painless death."

Strange conversation in a consoling way and the sudden disappearence of the apparition, to my surprise, at its close.

28. That holy man, however, smiled at my prattle and sitting by me enquired in a gentle tone "Who are you, my dear boy? Why did you come here? Through which path did you get to this unfrequented strange place? What do you want here?"

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and so on. In reply, I narrated my story in full as well as I could and requested him once again to take me away from this world soon. With-out a single word more, he disappeared from the spot, magically enough. I was surprised to see him get out of sight thus. I felt highly distressed and disappointed, because I thought even the 'messenger of Death' was unwilling to take me away. So I thought myself a most sinful and unhappy fellow, cursing myself without knowing what more was there in store for me to suffer, I began weeping aloud.

My long-dead Mother appeared before me and fondled me, as it were, very affectionately. I plaintively appealed to her to cure me from the dreadful illness.

29. In a couple of minutes a very charming lady came to me and addressing me by my pet name "*Subbu,*" said affectionately, "my dear boy! why are you here? Did God subject you to this miserable condition? Alas! intolerable indeed." So saying, she too burst into tears. Then she placed her hand on my head and said lovingly, "My darling! get up. Do not fear. I am your Mother. I have come to take care of you. Can you not recognise me?" On this, it flashed to me that she was really my mother! So I cried piteously: "O Mother

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dear, you died leaving me a destitute; loss of maternal care and protection has led me to untold miseries and perils. Now I think all my misfortune is at an end. First of all, free me from this horrible disease from which I have been suffering from a long time." Then I began crying bitterly (like a child before its own mother).

Her kind ministry exhilerated me and I was very much relieved of all my past pain and miserable plight.

30. She had already brought with her some medicated juice in a cup of leaves. Opening my mouth with her hands, she poured it in and made me drink it. It tasted very bitter. But as soon as the juice entered into my body, I felt as if I had swallowed lumps of ice and it gave me much relief. Immediately I rose up, as if feeling strengthened considerably by this potation. When I got up, that part of the skin of my body which had stuck up to the miry earth, tore off my body. Then she caught hold of my hand and said: "My son, come with me carefully, I will cure you of these sores. Then you may do whatever you like." Thereupon, she went in advance and I followed her closely. I found it very easy to walk then and we covered a long

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distance. It was indeed very dark there (being underground.)

I was taken to a shrine of Mahadeva, surrounded by a bevy of divine ladies in the act of offering worship to that deity.

31. After covering a pretty long distance, I saw a bright light. It came from the top of that cave. It was a wonderful sight to see for me. On close observation, I found two planets like the Sun were revolving there. They were as big as a lime fruit. Curious to know what it was, I asked her: "What is this light, mother? I have never seen such a strange sight anywhere else till now." In reply she said, in a delightful tone: "My dear boy, is that light visible to you? If so, all your troubles are at an end. But do not gaze at it. Follow my foot-steps keeping your attention on me." Continuing to walk, we saw a temple at a distance. There was a Linga (an emblem of Siva) of pure marble stone. It was very large in size and brilliant in appearance. There were many ladies worshipping the Deity in that Shrine of Mahadeva. Their beauty was indescribable and the nicety of their dress was inexpressible. The ornaments they wore were simply grand and glorious. Such fair and precious things could nowhere be seen till today in any

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part of the world wherever I travelled. Their instruments of music and articles of worship were so many and so superb in their get up that it was impossible for me either to name or describe them. The flowers they used for worship were two feet each in length and of a similar breadth. They were of a divine fragrance with resplendent colours. The whole place and far beyond was filled with a heavenly fragrance and brilliance. All these appeared as if present on the other side of a transparent screen of cloth or glass.

My Mother's directions and initiation into deep meditation upon a particular bright object there.

32. At that time, I imagined I was in a fairy land. But for the presence of my mother with me, I would have taken it all to be a dream. Still I bowed to the God from my place and asked her, "Mother, What God is this?" She said in reply, "My darling! It is Mahadeva Whom you also see before you and know? If so, you have also got over all your misfortunes. You will prosper in every way by His favour. Never fear." Then, she turned towards me and holding my hand with hers, she asked me to stand there alone. I stood there for about five minutes. Then she directed me to turn to my right side and looked me to tell her all

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that I noticed there. Accordingly I turned in that direction and saw that there was a spacious lawn within that cave. Many bushes were seen there grown and pruned in a geometrically laid out manner. Many creepers had grown and spread on each bush. So, I told her that I saw hundreds of bushes. She laughed and said: "My dear son, they are not bushes. Those things you see are so many 'Venerable Maharshis in Samadhi.' Well my darling, I am glad you have been able to see them. Now you concentrate your mind and unchanging sight and attention on that bush, as you call it — which is the fifth of the first row in the East." Here she pointed it out and taught me the process of doing it and stood by my side, placing her hand on my head.

Strange sights and happenings there most wonderful.

33. I did, as I was bid to do. In a short time a wonderful person got up from that place or bush and began looking all round. I was also seen by him. He then came to me straight in a slow pace and stood in front of me. As soon as I saw his strange appearance and brilliant personality, I was terribly afraid and fell down shreiking with fear. I was really stupefied and tongue-tied. Some-how, I turned back to see my mother but alas she had

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disappeared by that time. The holy person then raised me by hand and said, "My dear boy! do not fear. As you are a Telugu-speaking person, I too will talk to you in the same tongue." He then narrated my whole history to me, described all the troubles I and my brothers had undergone and my geneology in a gentle and kind voice and in a flowing and pleasing Telugu language which was my mother-tongue.

34. As I was reminded of my brothers in the course of his talk, I began to weep not knowing what had happened to them after their separation from me. But the venerable old man consoled me saying, "My dear boy, you need not be anxious of your brothers. They are prosecuting their studies, one at Hosur and the other at Sringeri. Generous and great people are taking care of them. You need not doubt about this. You may rest assured of it." All this, he spoke to me assuming the form of an ordinary man so that I may not be afraid of him any more. Again he continued to say, "My dear boy! your ill-luck is now over. The merit of your previous birth is of a superior order. That is why you could see us. Now (you) ask me whatever you wish to have. I will grant it to you."

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Kind words gave me a solace as in my awe I had forgotten everything of my past tncluding my knowledge of Sandhya Japa.

35. Till then, I had not learnt even reading and writing. I was quite ignorant of worldly affairs. I could not therefore, ask him for anything and so kept quiet. But, he pressed me again and again to tell him what I wished for. Then somehow I said, "Revered Sir, my father had performed Upanayana to me in my young age. He had taught me to perform Sandhya methodically. Accordingly I performed it systematically for many years. But when I fell ill I was physically unable to do it and actually I have left it out for a long time. Now I have forgotten it. I, therefore, request you to teach it to me methodically, once again." On hearing this desire of mine, he exclaimed laughing. "It is by the merit of your previous births that you expressed now to me that learning Sandhya as your first and foremost desire. Indeed, it is a great boon, specially so, in this Kaliyuga. You seem to be a person of Kritayuga. Anyhow, I will grant your request. I know you belong to 'Riksakha' of the Vedas. Now come with me." So saying, he then took me in another direction within that cave. There was a big river flowing, of course, underground. He pointed out to

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that river and asked me to bathe in it. In a hesitating tone I said : " My dear sir, the body is full of sores from which pus oozes out and a foul smell emits. So, I am afraid of polluting the water of this sacred river by bathing in it."

Magical touch of the sage and a refreshed body appeared after my ablutions in that sacred river inside the vast cave.

36. Pleased with what I said, the venerable person placed one of his hands on the head and with his other hand he touched throughout the body from head to foot, thrice. Immediately all the wounds of my body disappeared and the body looked (blood-red) pink in colour and I felt it soft like velvet to touch. There was no pain nor any scars at all in the whole body. Thereupon, he recited the " Samkalpa " (Priamble) for bath and I bathed in that river.

I had from him a fresh covering for my whole body and sandhya was taught me afresh along with the sankalpa.

37. a) At that time I had neither a piece of cloth nor the sacred-thread on the body. So he brought a certain creeper and placed it on my shoulder for the sacred-string. (यज्ञोपवीत)

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b) He gave me another kind of bark of a tree or of a shrub and asked me to tie it round my waist. Some other bark was given for Koupeena. I wore them all as per his instructions. Then he gave me the sacred and holy ashes and asked me to smear all over the body with it. I did so. He then taught me to perform "Achamana" and also the Sandhya (Manthrams) of the three particular periods of the day, commencing with that of the evening. At once I learnt the "Sandhya" of the three periods of the day, the dawn, the mid-day and the dusk, being only a recollection and remembering of what had been learnt once and forgotten as aforesaid.

His asking me about the importance of Sandya so far as I knew.

38. Thereupon the mysterious old person looked at me and said cheerfully, "My dear boy! now you have learnt the Sandhya well. Can you just tell me why you should perform it? What are the advantages of performing it duly? What is the harm in neglecting it? And why you desired it as a great boon in preference to any other wishes which I was ready to grant you for the mere asking (of them)?

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His exhortation after my blabbering ; and the might and wealth of that chief mantra for a Brahmin true faith and my humble reply.

39. I paused a little to answer these questions and then said, " My Lord, my father, at the time of his death commanded me, My son, know that the Sandhya is the only inheritance you get from me and that is the perpetual foundation of all the other fortunes of a Brahmin. All other kinds of wealth or fortunes in creation on the face of this terrestrial globe can only ruin the spiritual side of mankind. If performance of Sandhya is neglected, even for a single day, the Brahmin loses his brahminhood. In consequence the Lord Almighty God will throw him into the darkest hell! as a condemned criminal. So, my boy! do perform it properly and never neglect it at any time whatever difficulties may be-fall." Then I told him appealingly, " This parting instruction of my father, My Lord, came to my memory and fearing at the perilous and ruinous consequences of my past neglect for a long time, I desired to learn it from you. Excepting this, there is no other reason in desiring this favour from you."

Initiation into the secrets of Gayatri swaroop.

40. Being highly delighted at what I said, the holy person smiled and said, " Well, my boy! you

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have got your desire fulfilled and now tell me if you have any doubts or difficulties on any other point you wish to know. I shall willingly give you easy solutions for whatever questions you ask of me." At this I was, indeed overjoyed. But, what to ask? I could not pitch upon anything so far. I cursed myself for the ignorance and for losing a golden opportunity to learn anything and everything. So, I thought for a while At last, two questions flashed to my mind. One was about the secrecy of the form and nature of Gayatri-Shira Swaroopa (गायत्री शिरस्वरूप). The other was about the nature of the five physical elements. And accordingly, I placed the two secrets before him. On hearing my questions he kept silent for about five minutes and then directed me to bathe again in that river. Afterwards, he made me sit there in a particular posture and began to give the answer to my first question. He explained the secret to me, at first, orally and then demonstrated the way in which it is to be practised and realised. When it was done properly and to my satisfaction, he told me in a commanding tone, "My dear boy! continue practising this similarly. It is impossible to get at this veritable secret especially in this Kaliyuga (Iron-age.) There is scarcely any person who knows it now, excepting the line of successors of His Holiness Sri

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Adi Shankaracharya. This can be had nowhere else. You must keep this in the strictest secrecy possible ! Mind this." So saying, he took an oath from me to that effect, by making me touch his holy feet.

Secrets about the five chief physical elements and their properties, powers, etc.

41. Now the second question about the five physical elements. Regarding this, he enquiringly said, "My dear boy, why do you bother yourself with the nature of the Pancha Mahabhutas in these subterranial regions and in the forest? The question you innocently put points, in fact, to your desire to learn what is generally known as "Bhautika Shastras" (or the great but true physical sciences). Well, true knowledge-theoretical and practical of these elementary sciences deal with all the practical activities of human life on this earth. In fact, the whole universe is governed by the properties and functions of these finer elements. In short, they form the universe and there is nothing in this world except having a tinge of these elements in a less or greater degree. Wonders, miracles and marvels can be worked out with a proper understanding of the nature and application of these elements and making researches thereof. This is the real realm of all the secrets of all these physical sciences. Indeed, they

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add much to the human knowledge and the well-being of humanity, at large. But, people who enter into this field of research are or will simply be enamoured with whatever facts they discover or invent, but will never be content with their pursuit to the very end of their lives. So, they forget the fundamental purpose of their birth on this Earth, namely, "the spiritual side of their welfare." This will naturally throw them who wish to learn all about them into 'the darkest of hells.' Further, they are apt to utilize the results of their researches not in a constructive but in a destructive direction. In other words, the disadvantages outweigh the advantages of their vast labour and achievements. That is why, our forefathers, all-knowing as they were, having made researches of every conceivable branch of Science, achieved perfection therein and recorded everything in the form of Shastras; at last, they restricted their application and finally put a ban on them. But, modern people, who are unaware of this fact and who do not know the Shastras dealing with the subject, are liable to think very highly of their own scientific achivements or of the people of this exhelerating Bhoga Bhoomi, that is, "the world outside India," with whom they come into contact, in course of time. In short, most of those who engage themselves in scientific researches

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are often far removed from a humanitarian and philanthropic way of life, so much so, most of them become almost Atheists, by profession and environments and resolve in the end. (This is indeed highly detrimental to the best interests of man-kind.) For these reasons, my dear boy! turn your mind away from this desire of yours. Ask me if you want to learn anything else from me.

My next wish was problematic indeed and the human body I suffered under its ailments and their miraculous cure, come as the alternative subject I wishes to know all about it.

42. This advice seemed so real and convincing that I gave up that topic altogether. But, what should be my next question or wish? I thought for a moment and then said, "My Lord, if you find it unobjectionable I should very much like to know the origin, development and end as also the funtions of the various organs of the human body." On hearing this he exclaimed, "Well my boy! the subject of this question again pertains to the same elemental or natural science known as (देहतत्त्व) or 'Biology.' Still as you seem to be so eager to learn it, I will teach it to you" Thereupon he explained the subject in such a simple but impressive style and with such apt illustrations and demonstrations, that I

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could easily and thoroughly follow his treatment of the subject in a manner that it could never be forgotten.

Creation by God, was the next question. I wished to know all about it and he was kind enough to explain it in the fullest detail.

43. After this my benefactor said with a smile "My dear fellow, now you have got what you wanted. Well now, what else do you wish to learn from me?" Again I had to think for some time and then said, "My Lord, may I know the "primordial process of creation of this Universe?" On this again he smiled and said, "My boy! this subject also refers to the same science of elements, physical sciences—the 'Bhautika Shastras.' I suppose this persistent desire of yours is due to your touch and firm attachment (वासना) with the subject in your previous birth. So, I cannot but comply with your request and teach them to you as I have given word to you to do so, but, of course, not without 'a few words of caution' which you have to note and follow implicitly to the very letter and spirit thereof. Now listen attentively.

His true admonition with cautions to beware, as this is a very bad and ruinous all round.

44. Note that 'this is Kaliyuga.' There is, therefore no Raja or Danda-dhara to dispense with

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the duties of a just sovereign, ruling the land in the traditional manner based on the firm foundation of 'Satya and Dharma' as laid down in the Shrutis and Smritis. In the absence of such Kings the reigns of administration of the land fall on the shoulders of persons who are unfit to rule and who are more bent on selfish ends than the welfare of the Governed. (नृपैर्विना राज्यमराजकं भवति। पाषण्डिनः, चोराः अबला आसुरी प्रकृतयश्च प्रभवन्ति।) Even the subjects grow more and more materialistic and atheistic and very much debased and degraded mentally, morally, physically and spiritually so much so that they foster a brutish spirit and behave like 'beasts-of-prey,' disregarding and even forgetting all virtues of conduct of 'Vidhis and Nishedhas' lucidly laid down and ordained on all by our omniscient ancestors as 'Sanatana Dharma.' As a result anarchy (अराजकं भूमिं वदन्ति) assumes the nature and form of Government of the land. Thus the strong oppress the weak and the rich exploit the poor. No regard is paid to the elders, the wise and the pious, on the plea of equality. Law-lessness becomes the order of day. Society becomes corrupt and degenerates in every way. Trying to gain their selfish ends the wicked resort to any means of atrocity they are capable of and perpetrate heinous and most injurious acts, irrespective of their conse-

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quences, either to themselves or to others. Though the scientific achievements may be well-utilized in furtherance of happiness, peace, prosperity and plenty in the land and for promoting the universal peace and prosperity, eventually and gradually, often they are employed for destructive purposes. So, I hesitate to give you the 'Bhautika Shastras' which deal with scientific researches and achievements. I therefore restrict the utility and applicability of these Shastras thus before actually giving them out to you. Note this well.

Laying of strict judicial injunctions on these Shastras.

45. Ere long you will be in possession of all the 'Bhautika Shastras,' the invaluable treasures of accumulated knowledge of all the "physical sciences"—the fruit of the age-long researches of our fore-fathers, the savants and seers of 'Ancient India," or (पंभारतव.) At present there is scarcely any person who knows them or the existence thereof. For, our ancestors, realising their worth and importance guarded them, in strict secrecy, so that they might not fall into unworthy hands. Somehow the Lord is pleased to reveal them to you knowing well yourself, your noble ancestry and propensities. But, when you get them, do not feel proud or elated and look down upon other

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people. Beware! Further, you will know the Shastras in theory only. So you should not try to put the knowledge to practical ends, to experiment, research, manufacture machinery, etc., Well, what is the use of having these shastras then? You may question. I tell you. Note that the main idea to be served by them is to prove to the world that the Maharshis (महर्षय:) of ancient India were all knowing and that no arts or sciences escaped their perview. So, knowing that you are conversant with these Shastras, should any enterprising and enthusiastic persons, who are God-fearing, who do not disregard or disbelieve the Vedas and Shastras, who do not blame or praise others, who have no undue attachment for worldly possessions or pleasures such as sons, wife, money, etc., who are philanthropic and devoted to do good to humanity in their outlook, who are prepared to dedicate their lives to the service of mankind—should come and request you with sincerety and simplicity for 'these Shastras,' you may give them whatever you think proper, orally or in writing. To find out the genuineness of such persons, you pray to your own Shri Guruji Maharaj at the time of your Anushtana. I shall then appear before you and direct you how you should act. Note well that you should always act according to these instructions; but, never act at all by taking

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the law into your own hands or by temptations which go to counteract your own whims and fancies.

Way of life which the study shall lead in future.

46. As to the way of life you have to lead in future, note this. You should not take active part in any political parties, social gatherings, public meetings, societies, associations, debates, discussions and the like. You should not speak, act or do anything which may wound the feelings of any living-being on the face of the earth. You must be content with whatever you get from your normal life and activities. (You must not beg or ask anybody for anything.) In other words, you must be (यदृच्छा लाभसंतुष्ट.) Mind all these well and lead a pious and peaceful life in the paths of your forefathers.

Final directions and blessings.

47. Having thus finished his preliminary remarks and precautionary instructions regarding the Bhautika Shastras and the manner of my private life to be lead in future Sri Guruji asked me to bathe again in that river. On my doing so he made me sit in a particular posture turning to the East. He sat by me and placed his hand on my head, keeping his eyes closed. He sat like that for a short time. There-upon a resplendent and wonderful-light flashed before my eyes, dazzling my vision.

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The brilliance entered and penetrated and pervaded into my nerves throughout the body just like Akasa. Ultimately it reached what is known as Saraswata Nadi (सारस्वतनाडी). Immediately it bloomed and some Sanskrit verses were pronounced through my mouth involuntarily. I am not permitted to write them here. Then he said, "You are blessed by the Almighty. You are imparted with the Siddhis or powers of Pranava, Shraddha, Medha and Dharana. You are thus rendered fit to receive and learn anything you are taught once. So, listen to the Bhautika Shastras which I am going to recite. Attend with concentrated mind and sincere will. All that you listen will become perfect with you. You will be able to remember them all and whenever you want them or any part thereof for your ready reference." Saying so he wrote something on my tongue thrice with a tiny twig after touching my lips with it thrice and what he wrote I did not know. After these initial and preliminary rites and initiations he went on reciting the Bhautika Shastras, the literary works of physical sciences of ancient India in original Sanskrit. I can't say exactly for how long or for how many hours or days he continued the recitation, for I was almost dead to the outside world all the while. All that I remembered is that he stopped the recital at a time when he had

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finished it, perhaps. At the end, he placed his hand on my head once again and uttered something. Then I became concious of the outside world. I felt that the whole Bhautika Shastra Bhandara, the library or collection of writings of all physical sciences and arts became visible and accessible to me. I was then able to talk or lecture on any subject relating to Bhautika Shastras much better and more fluently and precisely than those who have made a special study of them. In fact I was said to be a better Scientist than the best scientists, of course, only in theoritical knowledge of these Shastras.

My past.

48. Till that time I knew no reading or writing. In fact I never went to any school. I had not learnt even the alphabet of any language. I did not study any Shastra under any Guru. But, after I came back to the outside world (i.e.,) after the above incident in the forest and in the sub-terranian regions, I picked up the alphabets of Telugu and and Kannada languages which were prevalent in the country in which I happened to live. Gradually I practice reading and writing of them to some extent. I know the scripts of these two languages only, perhaps imperfectly. For, I am told that many spelling, gramatical and other kinds of mistakes are

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invariably found in my writing. Incourse of time, I was compelled to pick up some broken Hindi in order to express myself to friends and acquaintances of other countries with whom I came in contact. This was my literary capacity, when I met Shri Guruji Maharaj who graciously initiated me into the secrets of Bhautika Shastras as mentioned above.

Final Injunctions, strict and heart-felt.

49. (a) Well, continuing the thread of the narrative, Shri Guruji Maharaj enquired me what my ambition was in this life—whether I wished to enjoy the transitory mundane pleasures or the eternal happiness and bliss of spiritual progress and perfection and celestial happiness to become one with the Supreme Spirit. In reply I said I preferred the latter (to the former). He put me the same question ten times and I repeated the same answer as many times. Being pleased at it he recited the Upanishad commencing as (ब्रह्मचर्यं मपरिग्रहं च हे रक्षतो हे रक्षतो हे रक्षत।) and lucidly explained its inner and secret meaning. Finally he ordered me, "Remember you should never accept anything from the mean. You must maintain Brahmacharya strictly. You should never hurt or hate any living being but try to make all happy, as far as possible. Now you may go into the wide, wide world."

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(b) The last words gave me a sudden shock, as if a thunder-bolt struck on my head. The idea of parting and separation from him seemed to me to be more painful and grievous than parting from anybody or anything else in this world. So I expostulated to him saying, "My revered and beloved master, I never thought that you, who have been so kind and gentle so long could be so harsh and unkind as this to me now. Be pleased not to ask me to part from you. Deign to allow me to stay with you here for ever. I can never go back to the hell of Samsara. Is this, too much for me to expect and for you to grant after meeting a Guruji of your Calibre who is an embodiment of God, the Lord Almighty of Infinite Grace and Mercy? You have lavished on me several rare boons and the choicest blessings. Taking advantage of your goodness and greatness and the affection shown on me I made bold to entreat you to confer upon me this boon which I value more than anything else" Saying so, I clasped his holy feet, weeping.

His kindly act and suggestions for the future.

50. (a) On this he raised me gently and said in a pursuasive and convincing tone-"My dear fellow, there is a good deal of Prarabdha-karma that you

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have to enjoy and suffer. But if you stay here with me without exhausting it by enjoying it or suffering it in full, you will have to take births again and again until you exhaust it all. For Prarabdha-karma can never be annihilated by any other means than by actually enjoying it or suffering it. Note also that it is due to your Prarabdha (प्रारब्ध) that you are already married. The people of your wife's side are under the impression that you died somewhere long ago in your rambles in a crippled condition. They are also consulting Dharma Sastras, with a view to perform your obsequies. So, you must at once "go to your place and enter into the family life." You have yet to face many misfortunes in the course of your pretty long-life. (Here he narrated all the troubles and turm-oils that I had already undergone till then and also those that were yet in store for me.) Endure them all with peace and patience and also concentrate your mind always on (शटस्थचैतन्य) and by doing so you will gradually attain a higher status of spiritual existence. You must continue this routine, till the end of your life. You will meet your brothers in a short time. You will also get desirable company of pious and good people and spend your time on only ennobling topics in a profitable manner.

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(b) Having said all that he had to say and having done all that he had to do to me he asked me to close my eyes and think of my country. In trying to do so, I shut my eyes. Immediately I opened my eyes when lo! I found myself standing on a certain road, near a town in my native country. Well this did not seem to be very strange or miraculous to me who had witnessed greater miracles and was accustomed to greater wonders in the sub-terranian regions, with mysterious personages.

(c) Well, near the road on which I happened to stand there was a town called Malavalli. A pious Brahmin named Narasimha Sastry lived there. He had a dream on the previous night to the effect that a Sanyasi appeared and said to him "O Brahmin, tomorrow after-noon at 4 o'clock you will find a Brahmin lad (youth) standing almost naked in the road by the side of your town. You must take him to your home and keep him with you for two months. You must treat him like a child, teach him eating and drinking and nourish him well also. Give him the necessary clothing, bedding, vessels and other things required to make his life comfortable. At the end of the two months you may send him away so that he may go where-ever he pleases. Your duty will then end. God will bless you"

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(d) In accordance with this dream the said Sri Narasimha Sastry of Malavalli, evidently being directed by Sri Guruji Maharaj was precisely ready at the place where I happened to stand as aforesaid. On seeing me he felt immensely delighted and welcomed me and took me to his home. He treated me exactly as per the instructions and directions of his dream. During the period of my stay there I found myself, as if in a fairy-land. The treatment I received was so hearty and heavenly. No son-in-law could ever dream of having a more affectionate and refreshing treatment any-where at any time.

(e) At the end of the two months he could not but send me away. Such were the super-human directions. The parting scene was rather pathetic, indeed. We could not but put up with it somehow. With usual or rather unusual exchange of greetings of farewell, I left that place being guided and accompanied by my host for some distance in the customary manner.

God to guide my lonely way !

51. Well, once again I was left to myself in the broad world, but this time under some what changed circumstances. For, now I was physically

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fit and strong and mentally sound and peaceful. Still where to go and what to do were problems to be solved. Whom to consult? None! I had to decide the issue myself somehow. Trusting Providence or Prarabdha karma would guide me unerringly, I started on my rambles depending upon the generous public for my food and shelter. Thus, in a few days I reached 'Hosur' where I knew that one of my brothers lived. There it was not very difficult for me to trace out the place where my brother was. When I entered into the house of Sri Subba Bhatta, the benefector of my brother, I found my brother engaged in studies and discussions on Sastras relating to metaphysics, with some scholars. On seeing me, my brother recognised me rather hesitatingly. With mutual greetings and enquiries of welfare, and whereabouts of each other, we spent a long time. Thereupon, I was duly introduced to the host, Sri Subba Bhatta and others present there. As usual the host extended his hand of hospitality to me, as well as to my brother. So I stayed with him for a few days comfortably, in every way.

My next firm resolve to stand by myself.

52. After some days I thought it was not proper on my part to lead a parasitical life for any length of time. So, I resolved to stand on my own

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legs. At first my guest flatly refused to agree to the proposal. But on reasonable pursuasion, he could not but yield. Accordingly, I left his house and started an independent life. By that time I had many friends and acquaintances in that locality. On some days, I used to be invited for dinners by charitably disposed persons and on other days I had to beg for cooked food from door to door. In course of time I managed to secure a suitable dwelling also, (free of rent or cost.)

My married life at Hosur.

53. When the news of my arrival and presence at Hosur reached my parents-in-law at Anekal, my father-in-law and others came to see me. After due negotiations, my wife was brought to me and after due ceremonies I was compelled to lead a married life with her which I did. Even there the means of sustenance of the family was beggary, though public sympathy and munificence were not lacking to render the life enjoyable or not to make it miserable, at least.

Evil tidings upset me terribly. Change of place to Anekal did not help me in the least to overcome sad feelings.

54. Well nothing is permanent and can last long in this transitory world. The hand of Provi-

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dence or Prarabdha was laid on me adversely once again. Eight years after my reaching Hosur, my brother, Rama Sastry left this world. Due ceremonies were performed with a heavy heart on the bereavement of a beloved and promising brother. Three months passed. Again scarcely had the ashes of my last brother cooled down when news came from Sringeri that my other brother, Sitarama Sastry had also died. Shock after shock was so painful, upsetting and unbearable to me that my mental equilibrium and the ways of iife were upset, though I was tutored by great personages, not to be perturbed in tlmes of adversity. I put up with all the misfortune, thinking that it was the practical demonstration of what Sri Guruji Maharaj had stated that Prarabdha-karma could not be annihilated without actually and patiently undergoing it. But, as I was singled out in my famiiy, I made up my mind to change the place and the manner of my life. At last, I pitched upon going to Anekal, the place of my father-in-law and accordingly shifted my family there. Even in this place the manner of my life was not much different from that at Hosur. In this way I spent twenty five years at Anekal.

Issues of marriage and their lives.

55. In course of time, I had three sons and three daughters. All the three sons and one daughter

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died young. Of the two surviving daughters one was married and subsequently widowed. She lives with me alone now. My youngest and last daughter I have given in marriage to a poor Brahmin youth. This couple is now getting on pretty-well, living with me. With a view to provide a living to my only son-in-law, I came down to Bangalore and settled there some four or five years ago. Unlike the petty towns of Anekal and Hosur I came across with many noble persons and could, with ease, get tolerable amenities of life, of course with strict adherence and in due deference to Shri Guruji's commands, in respect of my career of life and activity.

Fresh aquaintances increased, my attention to them mostly to their satisfaction.

56. At first I lived in a rented house at Cottonpet in Bangalore City, with my two daughters and a son-in-law. For some time, I was almost an incognito in the locality. My near and dear relations and friends paid me visits now and then and sadhus and sanyasis, occasionally. Later on the fact that I was conversant with "Bhautika Shastras" attracted some enthusiastic enquirers into my house. As time went on, the number of visitors increased. They used to ask me various questions on physical, as well as

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metaphysical sciences. I used to answer them by quoting the original shastras concerned and explaining them rightly as far as I could. Some interested persons were so much impressed with my ready (oral) recitations or quotations (of) from Shastras in the course of my discourses, that they were tempted to take down notes of all that I said. Subsequently some of the extracts of my discourses were also published in certain news-papers and magazines.

(57) (a) One of such visitors to my house was Sri Poonjilal Girdhar, an enterprising industrialist of Bombay and Ahmedabad. He came all the way from Ahmedabad (via Bombay) to Bangalore and stopped with me for about a fortnight. He used to spend a number of hours with me every day discussing with me especially about Vimana Shastra, "The Science on Aireonautics of Ancient India." I told him whatever my Guruji Maharaj permitted me to say at that time. He took down elaborate notes on all the topics discussed and even the Sanskrit Verses quoted on the subject. Then he retured to Bombay feeling highly delighted that his mission was almost a success.

Two Scientists frequented him personally.

(b) At Bombay, Sri Poonjilal Girdhar approached the late Doctor Talpade, who was a scientist of great repute. At this time, the so-called

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western science had not yet made considerable progress in 'Aeronautics.' He, therefore, was very earnest in researches on this subject. 'Achieving perfection in Aeronautics' was his ambition in life; and so he was working at it incessantly. He had a very hazy notion that ancient India had attained mastery on this science of aironautics and air-ships etc,, He must have come across some of the extracts of my discourses on the subject at Bangalore published in Magazines aforesaid. He, therefore, wanted to know if possible something more on the subject according to the Ancient Indian System, which evidently was a closed book then. So when Sri Poonjilal told him everything he had heard from me on the subject and showed him his notes thereon Dr. Talpade made up his mind to take me to Bombay and consult me in person, on the subject.

Means to take Shastry to Bombay.

(c) How to take me to Bombay was a great problem to Dr. Talpade and it disturbed his peace of mind greatly. So he consulted his friend, Sri Balubhai (alias) Iswardas Icharam, a prominent business man of Bombay, a native of Amroti (in Berar). Besides this he was god-fearing in tamperament and philanthropic in disposition. Both of them carried on correspondence with me through

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Sri Poonjilal Girdhar inviting me to go to Bombay and enquiring me for arrangements to be made for my stay there for some time. Being graciously permitted by Shri Guruji Maharaj that I might go to Bombay, I wrote to them in reply suitably.

Start to Bombay as previously settled and stay at Girgaon.

58. As soon as they were in receipt of my letter accepting their invitation, Sri Poonjilal Girdhar was again sent to meet me at Bangalore and to escort me to Bombay immediately. Hasty preparations were then made for the journey. Our party consisted of myself, a Clerk (or Interpreter) or Translator, a cook and a servant and of course 'Sri Poonjilal Girdhar.' On an auspicious day, we started for Bombay by train. We travelled only during nights, day time being set apart for observing religious rites, bathing, sandhya, cooking and eating and so on. For this purpose we halted at Harihar, Belgaum and Poona one day each. So we reached Bombay on the fourth day, after our starting. At Victoria Terminus we had a suitable reception by Dr. Talpade, Sri Balubhai Iswardas Icharam and a number of their relations and friends both men and women. I was stunned at the grandeour and reverence of the welcome. After a brief exchange

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of greetings with them all we motored to a Palatial Building at Girgaon, which had been set apart for our lodging during our stay at Bombay.

My misgivings about Bombay dispelled in no time.

59. At the time of starting from Bangalore I had grave misgivings that in a Cosmopolitan City like Bombay whether it would be possible to command convenience for bathing, performing daily and periodical religious duties and rituals and so on and how to lead a secluded and religions life without contamination, pollution and interference of undesirable folk. But in the house (we were) provided with for our stay there were separate and comfortable apartments for bathing, worshipping, cooking, dining, sleeping, for meeting visitors and so on— all to my satisfaction. Fresh sets of vessels for cooking, etc., all the articles of food including fresh vegetables, provisions, new beddings, etc., had been kept ready for use in their proper places. Servants had been engaged to attend to our requirements whenever we needed. They had been strictly instructed to keep at a respectable distance from the place of our stay and warned never to allow strangers to tresspass or enter in without permission. In fact the arrangements which had been made by Sri Babubhai were so grand, adequate and satisfactory

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even to the minutest detail that my previous apprehensions vanishd like mist on sunrise. Nay I had to revise my former opinion and form a new one that even in Bombay it is not impossible to lead a strictly orthodox Brahmin-life and that what was wanted was only the will, but not lack of facilities therefor, for "where there is a will, there is a way", as the proverb says.

Scientists' joint meetings doubts and delibrations and discussions day by day concerning on 'Aeronautics'

(60) After a day or two of rest, one day Sri Balubhai sent me a message through Sri Gulabdas Motiram of Surat, but who was a partner in Sri Balubhai's business, who subsequently set up his business as an independent broker at Bombay, requesting to let him know if it would be convenient for me to meet some friends and if so to fix the time and place for it. On my reply in the affirmative, Sri and Srimati Balubhai and Dr. Talpade, along with some selected friends, met me in the well-furnished Office-room of my dwelling house at the appointed hour, precisely. [It must not be forgotten that on all occasions, meetings, pleasure-trips and in

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fact in all activities of mine in Bombay, Shri Poonjilal who firmly believed and acted that his relation with me was something like that of Hanumanji with Sri Rama, was a constant factor. Indeed it was with great pressure and pursuasion that he could be dismissed from my presence even for eating and sleeping.] Well, after usual introduction of the new comers and exchange of greetings Dr. Talpade moved the topic of Aero-nautics, relating to the research and practical work he had conducted in the field and requested me for necessary instructions to go ahead with the work which he was unable to proceed with by himself. In reply I gave him an introduction of the Vimana Shastra by the "Revered Maharshi Bhardwaja". The meeting was short and sweet. It concluded within an hour and a half on the understanding that similar meetings might be held every day. So on the next day and succeeding days Dr. Talapade, Sri Balubhai and others used to meet me. Dr. Talpade took down notes as I went on reciting the original Sanskrit Text concerned and explainig it briefly wherever necessary. In this way he continued studying the 'Vimana Sastra' for some weeks asking me questions about his doubts and difficulties and getting them solved and satisfied, then and there in the light of the sastras quoted and explained.

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Attempts at perfecting the Mechanism which came to a sudden end:—

(61) With the additional knowledge of 'Vimana Shastra' thus got Dr. Talpade was able to proceed with the work of constructing the body of a vimana and the necessary yantras or mechanism to make it fly in the air. Of course the first attempts were not very successful and encouraging but he kept on rectifying the defects with a dogged determination and working at it day and night to bring it to perfection.

Dr. Talpade was already an old man. In course of time his health deteriorated perhaps due to overwork and he fell ill. The progress of his enterprise, therefore, came to a sudden stand-still. This grieved him more than the feeling of his end. As days passed by his health worsened and sorry to say he left his mortal coil, one day. Had providence been a bit more favourable, there was every likelihood of his being successful to make the Indian perpect Vimana an object of reality. Thereafter, for want of able and enterprising persons to carry on the work, left incomplete by the Doctor, the enterprise itself collapsed, perhaps never to revive under those auspices This was the sad end of the career of an enterprising Scientist, who, for the first time in this age of

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Kali, was able to prove to the world that the Vimana was not merely an object of mythology or a toy of the fairy tales, but which, under suitable conditions, could be brought into existence and made a reality and marketable-commodity.

Visitors of all sorts poured in, in their hundreds but I was warned against C. I. D's & meddlesome miscreants.

(62) Not-withstanding the above sad incident, our meetings continued as usual, after a few days' interval. Crowds of people in and out of Bombay were attracted to my residence, as if to a place of pilgrimage. Scientists, engineers, lawyers, medical men, business men, philosophers, and Professors of various faculties, and so on used to come to me at convenient periods of the day. The Rulers of Baroda, Sirohi and Dharbhanga had sent their private secretaries to convey their respects.

SRI BALUBHAI AND SRI POONJI LAL were very vigilant and kept a keen and searching eye on every individual desirous of visiting me. For I was told afterwards that Sri Poonjilal had suffered much from and got a good deal of experience of C. I. D's under the benign British Rule of the day. I was, therefore, informed that some people knew that I was a pious Brahmin, gifted with 'Bhautika Shastras' by the

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grace of some Superhuman personality and so they came to me to learn something of the sastras and encourage their studies, if possible; that some thought me to be a sorceror or necromancer and the sastras I quoted or narrated were enigmatic and full of occultism and witch-craft and so they came to unriddle the 'conundrum' as they put it; that some took me for an impostor or imitator or pretender who presented the facts gathered from others in his own mysterious and gifted language and style of his own; and so they came to prove their stand; that some scholars considered me to be a make-believe and came determined to prove that what I said was, at best a literary-jugglery or black-art and that physical sciences were an absent-factor in ancient India; that some came with unprejudiced minds full of admiration, sincerity, devotion and rustic simplicity, merely to have the Darsan of and pay their homage due to a Mahatma. Informing (of) this and some other secrets, I was requested to be tactful and very cautious in my discourses. I thanked them, for their love and sincerity towards me though I never needed or heeded any such precautionary measures to express the 'shastras' which were ever true and the views of the all-knowing savants and seers of yore, who studied them fervidly and thread-bare, too.

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Topics changed ever since.

63. Our meetings and lectures now differed from the usual way in this that the subject of discourses of the day was not prefixed or preplanned. Different people asked me different questions on all conceivable topics relating to physical and metaphysical sciences in an orderly manner. Now and then, the reasonings and refutations of the discussions were of a nature which took such a serious turn that they reminded me of Sri Punjilal's caution. But by the grace of Shri Guruji Maharaj, I answered all those questions readily, quoting the original lines of those very sastras in support of what I said. At the end of the discussions, I was invariably told that the visitors were, indeed, stunned at the profundity and depth of learning, knowledge and wisdom, the minute details of practical application and the wide range and scope of topics dealt with by the authors, the Maharshis of the hoary past who had worked wonders and perpetuated the results of their laborious researches to the form of sastras in a simple style for the benefit and welfare of mankind. I was also told that the audience were equally amazed and immensely pleased at my ready references, retentive memory and power of reciting the original shastras concerned in support of what I said. Well as far as I gauged, the visitors and the participants in

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the discussions though they were, as was alleged had come with a prejudiced mind and malicous will, on seeing me and hearing my discourses, they were changed into good appreciators and strange admirers.

1) *What passed daily in the delibrations and discussions most interesting.*

2) *Publications committee formed at Bombay.*

64. (a) A few constant and faithful visitors went on taking down notes on topics of their special interest and choice. Some others tried to record as far as possible all that I said in answer to all kinds of questions raised and answered. Some enthusiastic participants in those discourses were so much impressed with the 'Bhautika sastras of Ancient India' that they thought that it would be a great boon and invaluable asset to the scientific world, if they were written and published. At last they decided to do so at any cost if I consented therefor. For this purpose they formed a committee of Management.

To realise this object they proposed a scheme to raise the funds necessary therefor. At this Sri Balubhai Seth took objection and offered that he would readily and willingly finance the working of the proposed scheme himself, there being no need

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for collection of any public subscriptions or donations. At all.

(b) The Committee of management of the Scheme accepted Sri Balubhai's voluntary offer and placed their resolution before me, in time, finally for my approval. It was then my turn to say aye or nay to them. This, of course, had to be decided by Shri Guruji Maharaj. I therefore prayed to him during the time of my Anushtan, (अनुष्ठान), one day. As usual Shri Guruji Maharaj appeared before me. I placed the question before him and waited for his advice in the matter. In reply he said "My dear boy, note that Sri Balubhai belongs to a noble and respectable family. He is a truthful man and great devotee of Shri Guruji Maharaj. You may give him the Sastras asked for and accept the financial help from him as much as necessary. By doing this, Shri Balubhai will be blessed by Shri Guruji Maharaj in every way. In the course, I informed this to the Committee members and to Sri Balubhai himself.

Final return of Shastry etc. to Bangalore and the send off, parting with a touching scene.

65. Having thus settled the line (course) of action regarding the writing and publishing of the Bhautika Sastras and the purpose of my visit to

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Bomday being thus, fulfilled, I proposed my departure from Bombay to Bangalore. The send off on the plat-form of the (Victoria Terminus) Railway Station was as grand as the welcome. One singular incident of the occasion deserves mention. All of a sudden Sri Balubhai set, fell on my feet and began to weep like a child. "I cannot leave your feet my dear Sir," he said and held fast my feet in both his hands, placing his head on them. All the bystanders were also moved into tears. He was some-how consoled and we got into a second class compartment of the train. Before we had time to exchange Pranams, the Deccan Queen was in motion. and accaleration.

Safe Return home.

66. There was nothing special to narrate about our return journey except that the route taken and the manner of travel adopted were exactly the same as of our previous journey from Bangalore to Bombay—'a literal return.' Thus we reached Bangalore home-town safely in due time.

Publication office opened at Bangalore with prayers for a speedy publication of as many of them.

67. A few days after our arrival at Bangalore a modest office with meagre staff was opened for the

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purpose of getting the Bhautika-sastras written (rewritten or reproduced) in accordance with the decision arrived at in Bombay. But what with indisposition of my health, what with want of favour from Shri Guruji Maharaj and also what with the pressure of discussions with ever increasing number of visitors, much progress could not be made in the reproduction of Shastras for about three years. All that was done durlng this long period of time was only 'writing the introductions of certain shastras and a few articles on some interesting topics'. In all, a dozen pamphlets of matter could be written and sent to Shri Balubhai. He however, had been very prompt in his remittances to me every month, considering it to be a piece of service divine, inconsiderate of the fact that he was the giver and I the receiver. I have been praying to Shri Guruji Maharaj to create a favourable atmosphere, so that rapid progress could be made in the work on hand ere long and many Bhautika-Shastras might come out within my life-time.

Conclusion.

68. (a) Well, my dear Dr. Jagadisha Chandra Bose, it is in the fitness of things that this short narrative should close with the episode of our coming together and acquainted with each other in

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an atmosphere of mutual admiration and understanding, as you personally put it. I remember the day with much pride and pleasure when your noble self paid me your first visit at Sri Balubhai Sait's house in Bombay, where I happened to live at that time. A meeting between an eminent Scientist of International fame, of your Calibre and an insignificant being like myself is really extra-ordinary. Your visiting me, in my opinion, is something like Lord Sri Krishna paying a visit to Sudhama or Kuchela in his hut. Further, the keen interest you evinced towards the ancient Bhautika Shastras and your keen enquiries and high regard for them, your patient hearing to my stale discourses speak of your 'thirst for knowledge' and 'search after truth,' irrespective of the quarter from which it came. Your nobility of charecter, philanthropic attitude, Dharmic disposition and the like qualities are far above my capacity to estimate their worth and validity. I do not know how to thank you for your child-like simplicity, with which you demonstrated to me the results of your biological researches and achievements, especially of 'plant-life' for which you have earned world-wide reputation and recognition. Above all, I deem it an honour done to me in treating me as your Guru and desiring me to prepare my life-sketch and the Bastra relating to "Jala.

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Tatwa," the nature and composition of water and send them to you for your reference through Sri Balubhai Seth. Accordingly, I have got them written and translated into English along with a diagram of "Jala-Vata Pramapaka-Yantra" and despatched them to Sri Balubhai Seth as per our previous understanding. Perhaps you have received them by now or you will get them from him shortly.

(b) Lastly, a word or two about my humble self in conclusion, will not be out of place or irrelevant here. I learnt the Bhautika Shastras through the grace of Shri Guruji Maharaj, as stated in the foregoing pages and can only repeat them just like a parrot. But in the domain of practical work, experiments, research and the like thereon, my capacity is wofully wanting; nor am I permitted to enter into that field. So, I am going to get the original Shastras reproduced as and when my Guruji Maharaj permits, prompts, guides and enables me to do so. Here and there, I give a few explanations on certain points of the original text and they are my own. I am not quite sure how far they reflect the original and it is left for persons like you to estimate their correctness and usefulness. Since you are a seeker after truth, who can distinguish right from wrong, good from bad and truth from falsehood; I hope you can take

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the merits, if any, in them and reject the defects. Finally, I request you to be so good as to inform me how far the publication of these Shastras will be helpful to the 'world at large' and to offer your valuable suggestions in respect of rendering the Shastras for practical utility. I shall thankfully accept your valuable views and be guided by them in my future activities in this direction.

(*Personal*) :—

69. In conclusion, dear(Sir)Doctor, please note that I feel exceedingly diffident in trying to bring to light the career of my humble and insignificant life. So, I have given a pen-picture of a few incidents of my life, incidents which led to my acquisition of the "knowledge in Bhautika Shastras" as stated in the foregoing pages, only with a view to complying with your wish and thinking, that my refusal might wound your feelings. But for your request, I would never have taken the trouble of, and considered it worth while, revealing to the world the course of my miserable and pitiable life-story which is something like a short-story or a fairy tale. Many particulars have evidently been omitted, keeping brevity in view. Should there be any redundancies or unnecessary points, even in this short sketch, they may be deleted and you are quite welcome and at liberty

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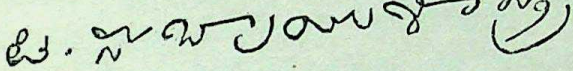
to add or alter any point or even the phraseology therein, in conformity with facts true and original. Thus ends the life-sketch of and expressed by Pandit T. Subraya Sastry.



— Om Tat Sat —

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THE TRANSLATOR'S NOTE.

The unique honour and rare privilege of proclaiming to the world, for the first time, in recent centuries that the all-knowing Maharshis of ancient India were as wonderfully proficient even in physical and natural sciences as in metaphysical Shastras and that the former were and are not the exclusive property of the West, go to the late Vedamurthy Brahma Shri Pandit Togare Subraya Sastriji of Anekal. Expounding of such Scientific works as Amsu-Bodhini, Vimana Shastra or a treatise on Aeronautics, Yantra Sarvasva or an elaborate work on mechanics and the various other works enumerated and briefly described in the "Brihat Madhusudana Saraswati Smriti," already printed and published by the Shastriji, amply testifies to this fact. This was indeed, mysterious and dogmatic to the modern Indian Scholars and the scientists who are educated in the way in which they are taught and made to believe that the original source of physical and natural sciences in India is indisputably the West and that the East, at best, can only be an imitator or a disciple of the West.

During the early years of this (twentieth) Century a few enthusiastic and inquisitive scholars and scientists, with a view to investigate and esti -

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mate the worth of the so-called Bhautika Shastras whose authorship is attributed to the Ancient Indian Maharshis, tried to find out the circumstances leading to their discovery by the Shastriji. But the Shastriji was an orthodox and even superstitious, as some people fancy that he did not like the idea of revealing and giving wide publicity to the facts of his life. A similar and singular incident explains this very clearly. Some of Shri Shastriji's friends and relations and disciples and admirers in Bangalore Bombay, Madras and other places requested and persuaded him to sit for a photograph; but he emphatically refused to yield to their wishes, having his own reasons therefor. As a result of this it is regrettable that his likeness is lost to the world for ever. There is, therefore, no wonder in his life being as obscure during his life-time, as well as thereafter. In the absence of an authenticated version of his biography, people depend or have to depend merely on hearsays which are often contradictory with one another and misleading, too.

Searching after the sources of biographical data we find a short life-sketch of Sri Pandit T. Subraya Sastriji of Anekal, published in Vol-I, No. 1, (January 1911) of Bhoutika Kalanidhi or "the Treasury of Physical Sciences" by Brahma Sri Pandit

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T.Subraya Sastriji of Anekal, Mysore Government Religious Lecturer, a monthly magazine edited and translated (into English) by Astrologer Sri B. Suryanarayana Rao, B.A., M.R.A.S., etc., Member of the Asiatic Society of Bengal, corresponding Member of the Medico-Legal Society of New York, etc., Here the learned editor gives only a few facts on the subject which he could pick up for the purpose.

Secondly, we come across a copy of the letter written by Sri Shastriji and submitted to H. H. the Maharajadhi Raja of Darbhanga in connection with the Sanatana Dharma Parishat which had been arranged at Darbhanga and Kasi. Even here, only a few facts of his life, relevant to the occasion have been dealt with briefly.

Thirdly the introductory portions of some published works-such as, Amsu Bodhini, Prasthana Thraya, Brihat Madhusudana Saraswati Smriti, Raja Bhakti, Desha Bhakti, Pancha Gavya Shastra, Jala Tatwa Prakashika, Maha Sankalpa Vichar and so on, expounded by Sri Shatriji, (and translated into English by my humble self) also throw some light on the life, and activities of Sri Shastriji.

All these works, however, contain incomplete and disconnected facts and do not present a

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chronological complete and readable narrative of the life of Sri Shastriji Maharaj.

The honour of getting the full and authentic auto-biography of Sri Sastriji, however, was reserved to the Doctor Jagadish Chandra Bose who ingeniously managed to take the promise from Sri Shastriji that he would tell him (the Doctor) what-ever he wanted.

Due to the brevity of style and the conservative spirit of the biographer, many details and incidents of the life have evidently been omitted even in this auto-biography. Still it comprises all the mystical incidents of his life with which the curicus scholar or searching Scientist is or apt to be particularly interested.

One remarkable feature of this auto-biography is that it abruptly closes by about 1920 A. D. Sri Sastriji's demise occurred in 1941 A.D. During this pretty long period (of time) many a memorable incident took place in his life. Had they all been recorded and published, it would have been a valuable addition to the work in question.

Some of such incidents are :—

1. Getting a few of the Bhautika Shastras rewritten, translated into English and so on and published partly.

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2. His subsequent visits to Bombay and other places at the request of his followers and devotees and his activities there.

3. His connection with Shri Shankara Mutt at Anekal Town, built by Brahma Sri (T.) Narasimhayya garu of Telugarapally, Anekal.

4. The separations, privations and bereavements he had, such as the death of his wife, Son-in-law and other kith and kin.

5. His meeting and connection with (a) Holy personalities, such as Sri Bhaskarananda Swamiji, from the Himalayas, Sri Rajayogi Papiah Garu of Bagalur, Sri Seetharama Yogiswar, Sri Siva Sankara Siddhanti, Sri Devudu Narasimha Sastri, Sri Sarvabhatta of Anekal, etc. to mention only a few.

(b) Lord Curzon, Lord Ampthill, Montague, W. G. King, Father Zimmerman and others.

(c) H. H. Sri Krishna Rajendra Wadiyar, IV, Maharaja of Mysore, Sri K. Seshadri Iyer, Sri P. N. Krishna Murthy, Sri V. P. Madhava Row, Sir M. Visveswaraya, Sri K. P. Puttanna Chetty, Sri B. Subbanna, Sri Vijayarangam Naidu, Sri A. R. Nageswara Iyer, Sri A. R. Somanatha Iyer, Gopalaraja Urs, B. Somiah, Karpur Srinivasa Row and others.

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(d) Doctor Brajendra Nath Seal, Dr. Radha Kumuad Mookerji, Dr. S. Radhakrishnan, Dr. C. V. Raman, Mahendranath Sarkar of Calcutta, B. Suryanarayana Row, (Astrologer), V. Seetharamiah and others.

(e) Sri Sett Purushottam Vishram Mowji, Sri Narotham Sett Murarji, Sri Nagin Das T. Malter, Sri Ratan lal, M. Mody and Ramnik lal R. Mody, Sri Faredun K. Dadachanji, Sri Chimanlal Mehtha, Sri Chchagan lal Dayabhai, Sri P. T. Thiagaraja Chetty of Madras, Sri Mukunda Rao Unakar of Rajkot and others.

Meetings with the Head Priest and other members of the Parsi Fire Temple and Tower of Silence in Bombay.

(f) Last but not the least, the disposal of his property.

These and many other details of the life of Sri Sastriji provide ample material to engage the attention and activity of an enquiring and enterprising young writer to collect, compile and present them in a readable form for the benefit of the desiring and deserving public. These data can be collected from the surviving contemporaries of Sri Sastriji, from the letters written to and by his

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friends and relations who are still alive and from other sources.

Well now, some people seem to doubt and disbelieve the possibility of certain incidents stated in this auto-biography. For I am often asked by many of my inquisitive and earnest friends and acquaintances, as I happen to be a man, having had long association with Sri Sastriji and having worked with him in various capacities, how to justify and reconcile the seemingiy super-human phenomena exhibited by Sri Sastriji, as recorded in his auto-biography. With a view to make my position clear, I venture to say a few words on this point, though unwillingly and with much diffidence.

It is natural and human that people entertain disbelief regarding things which are not common and of every day experience. It is no wonder, either. For, at times when theistic and spiritual talents and tendencies of people wane and wither and those of atheism and materialism prevail, prosper and predominate, it is not uncommon to come across persons who believe and assert that only such phenomena as are within ths capacity of their comprehension and realisation to their senses as authentic truth and flatly deny or condemn every-

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thing that is beyond their easy reach and perception, as sensible nonsense, dogma or superstition. But experienced persons and deep thinkers are of opinion that some facts seem to be incredible to some people, because they have not risen to the Stage or plane to which the topics are referred. Further belief or otherwise of such phenomena depends on time, place and individuals concerned. For instance, the idea of flying or travelling in the air which was common and in vogue in ancient India was laughed at and considered ludicrous about half a century ago. Similarly the Radio, Television the atomic or hydrogen bombs and the like inventions had been objects of disbelief before they became actual achievements. It is, therefore necessary and advisable that people should be cautious in making hasty allegations and arriving at faulty conclusions, especially regarding phenomena connected with the savants and seers of yore, in general and of ancient India, in particular.

In this connection, it will not be irrelevant or impertinent here to recall the circumstances in which I came to be associated, at first with Shri Pandit Togere Subraya Sastriji of Anekal.

It was in the year 1914 A. D. I was a student, having just completed Matriculation Examination.

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I was then living in the out house of late Sri Advocate Shamanna's Bangalow in Sultanpet, Bangalore City. At about 8 A. M. one fine day, Sri Sastriji suddenly came to my room and enquired my where-abouts. Till then, we neither knew nor even heard of each other. So I asked him who he was and what he wanted from me. In reply, he gave me a brief account of himself and then said, "I do not know English and the Devanagari script. I hope you can spare some time to write replies to the letters I receive in English, Hindi, Tamil, Telugu, Kannada and so on. To write in Devanagari Characters the Sanskrit verses or passages I dictate now and then, to translate my compositions and works, lectures etc., into English or so." On this I thought for some time within myself that I was specially and supremely lucky to have been called for to render such a laudable piece of service. Then I said, "Revered Sastriji, you know I am still a student. I feel highly diffident of my fitness to do justice to the work you expect from me.'

The Sastriji then said, "My dear young man, you need not hesitate on that score. I know you will quite do for the purpose. Further, note that I have pitched upon you on the suggestion of Sri

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Guruji Maharaj." Thereupon I had nothing more to say or do than to submit to his wishes. Giving me his home address, he made a dramatic exit.

From that day, till the last day of his life in 1941, I worked with him for four or five hours a day, doing duties of a writer, a clerk, a correspondent, a translator, a private secretary, a body guard, an interpretor and what not! I accompanied him in all his tours and travels. In fact, I was an inseparable member of his family. Well I leave the thoughtful reader to deduce his or her own inference from this anecdote.

Lastly, a word about the English version or translation of this auto-biography. Sri Sastriji, as usual, reclining on his cot, went on dictating the original orally, partly in his mother tongue, Telugu and partly in Kannada and I had to write it out in English. This novel method was adopted, because it had to be got ready in haste, as it had to be despatched to Sri Jagadish Chandra Bose on a stipulated date, as he had planned a foreign tour. In this way, it was completed and the manuscript copy was sent to Sri Balubhai Sett of Bombay, so that it might be handed over to the Doctor. Due to the hasty preparation, there might have been some defects

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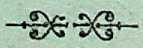
in it. But subsequently, Sri Sastriji got a Kannada copy prepared of rather liesurely and the foregoing pages are a translation of it. I cannot conclude this note better than by craving the indulgence of the readers for the short comings in the English garb of this posthumous auto-biography of the Maharshi.

Sahitya Vidwan,
Vaidya Visharada, Panditha Rathna,
G. VENKATACHALA SARMA, P. O. L.
34. Seshadripuram,
1st Main Road,
BANGALORE--20.



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Books by G. Venkatachala sarma

I Sanskrit (a) Printed

1. Sthotra Gita mala (in Devanagari script,
2. Do— (in Kannada script),
3. Gita Ashtothara-satha Namavali, (with Pooja Kalpa) in Kan. & Tel scripts),
4. Gita Sahasra-Namavali, (do),
5. Sri Chowdeswari Sthothra Panchakam, (in Tamil Script) ;

(b) Pending Publication.

6. Sri Gita Trisati namavali in Telu. & Kannada script,
7. Sri Ganesa Gita mala (Sathakam) in Sanskrit verse,
8. Sri Chowdeswari Gita Mala(Sathakam)in Sanskrit verse,
9. Para Shodasi,
10. Parabrahma Moorthi Varnanam,
11. Sookti Ratnamala (about three thousand Rare verses),
12. Arunopanishat Sangraham. etc.

II English (a) Printed

1 The Auto-biography of Maharshi Pandit T. Subraya Sastriji, of Anekal,

2 Maha Sankalpa Vichar, with the original text in Devanagari script, I Part of the Souvenir, of the Centenary Celebration of Maharshi Subraya Sastriji.

3 Bhashtara Darpana, a Text Book of translation for middle schools, Anglo-Kannada, in 3 parts.

(b) Pending Publication

4 Sri Sankara Bhagavatpada,

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5 The origin and descent of wisdom and knowledge and Language and literature,

6 The Tribunal, prohibiting research and investigation of the origin of Ancient Maharshis,

7 Why Centenary? A Short life-sketch of the life and mission of Maharshi Pandit Subraya Sastriji,

8 An Introduction to the Sankhys Sastra,

9 An appeal by Maharshi Sastriji to H. H. the Maha Rajadhi Raja of Darbhanga, on Sanatana Dharma,

10 The art of Translation from one language to another.

11 Miscellenous articles and contributions to Periodicals.

III Telugu. (a) Printed.

1	Ahwana	Gita Malika,	Copies out of stock
2	Bhakti	" "	
3	Niti	" "	
4	Manana	" "	
5	Sankeerna	" "	
6	Ata veladi	" "	
7	Sri Chowdeswari	" "	

8 Moha Mudgaram-Bhaja Goivndam,

9 The Sthala Puranam of Sri Chandra Choodesvara Swami of Hosur, (A Telugu rendering of Brahmanda Puranam), in Sanskrit.

(b) Pending Publication

10 Gnana Gita mala,

11 Sarwa Chetana Sathakamu.

12 Palletoori Vasamu (A domestic tale),

13 Tirukkural - A Telugu translation of Tiruvalluvar,

14 Ashta Lakshmi swaroopa Adi Shakti sthotram,

15 Parasakti Murthi Vaividhyamu,

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